[redacted]

Must Remain in
Transcription Room

M 2010

Group IV

Westtown

Saturday April 3, 1971

PART ONE

MR. NYLAND: You try very hard in your meetings. I do not know how it is in the--in the so-called smaller groups, and I hear very little about it and perhaps no news is good news. The meetings of course I hear about it where there is a little tape - sometimes well enough recorded, sometimes not yet - a little bit more care so that it doesn't--doesn't take me too much time or energy to listen to it, as if in the conversation I would be there. It would be easier for me. And you talk about Work. And there are good questions. And questions really you would like to have answered; you don't get them always answered because it sometimes is still too confusing for those who want to tell; it's extremely difficult to tell about Work.

There are two things, of course, always: the knowledge about Work and the ability of course to talk about it when such knowledge is really clear for yourself. The other is the understanding of the difficulties which are caused by Work or by Work attempts, and that is a tremendously wide field. The first, a little bit of explanation of what is Work, is very easy. At least it can be made clear. But when it is an applied Work it has to fit into your daily life and your attempts.

And what happens when your daily life is disturbed? It's not that I blame you because I think every person's life at the present time is disturbed. You can't help it because you are influenced by all the different things that happen. Me Lai, murder after murder, strike after strike, disagreement, invasion, killing and then put to trial for killing and then killing because he killed. Such nonsense. Such stupidity we talk about.

We cannot pay for the aged and the elderly, medicare. First place it's already too high in cost, but then so many millions cannot be applied there, so we cut it off. What happens to the defense? The defense department. Billions. Oh no. All of that is so important compared to taking care of some old people who cannot work anymore and who are and should be on welfare when they get sick. Now they are allotted only nine days instead of - what was it? 50, before. No, we have to cut down. We have to meet expenses. If one only knew how such expenses are met. It's only a very small part, isn't it, that kind of political life, that kind of behavior on the part of Congress representing the nation; voices of the people, which are not heard. Things behind the scene which of course are not talked about, but you get a little bit of the backwash and you have it in the atmosphere of your radio and your TV, and the talk and the language, and the magazines and the newspapers. They pick it up, of course it's news and we are affected - we - in our poverty, in our strife, to meet ends--make ends meet; in our wish, at times, to Work; in our difficulties in relationships; in all the different idiosyncrasies we have acquired; all the traits and character of habit, of cliches, of wishing to be known, perhaps to be admired; tendencies; to want to put oneself a little bit on the foreground and knowing it isn't right; experiences of monotony, and not wishing to dig down and do honest work in order to eliminate such feelings of monotony, and becoming superficial and looking around for something that is a greener pasture because where you happen to live, it's a little burned off, and it might take special care to till the soil and plant something a little bit

different, a little bit new and exhaust the soil of your relationship. And we live under that.

Someone made a remark that perhaps I didn't know how poor we were. Don't make a mistake; I know how poor you are. I know also poverty. I know how difficult it is to make ends meet and have wishes which cannot be fulfilled - not at that time - and maybe you have to stow away a little bit--store them, to keep track of them but not as yet realizable.

And we live in a group, and we still talk and of course we affect each other. And we do all kind of things - a little dishonestly - and we know it of ourselves, and we're up against it because Work may not have had--may not have the meaning as much after some time. Or some fool made a remark and it sticks in your brain and you hold on to it, and it's already long forgotten or should be, but still no, we find excuses why we cannot Work. And Work is difficult to apply and Work is talking about something that really is worthwhile, if you want to make it worthwhile.

What are the motivations of oneself? What do you go through - a week like we've had and today and tomorrow you will have and what? From the Barn, what do you expect--expect and what do you extract from it? What is it that you want to pay even? Cause usually that's the case. You just think it has to be given. And it must be Worked for. But you have to know how to Work, don't you? And you really don't, not enough to be able to find the right word for different conditions. And I listen to the tapes and I would like to answer. What will I tell you? I've said it thousand times. Sometimes it's called an A-B-C, sometimes whatever you wish to call it: a presence; an emotional state; an adoration of the Lord; a devotional quality in yourself; a realization of the depths which is within your essence and essential essence, and where an 'I' begins, and where Magnetic Center becomes known in the possible development of the realization as a result of the wish to create.

Understand this: what are we doing with ourselves and for what do we

wish to understand what we are, and to grow up and always have that motivation? You see you must remember, when we talk about little 'I', it may not have a substance and then the word is not right. It's much better to sigh and say I do not know what. But it has to be something that is different - higher than I am, of a different quality - I call it little 'I'. I've no--no idea even where it is in me. But when I'm quiet sometimes, it happens to come and I realize there is something in me a little different, sometimes quite different; sometimes it shocks me into an awakened state; sometimes I want it and it doesn't come; sometimes I pray and I'm not quiet enough for it and the Lord doesn't send it, and no effort on my part - it's not understood - an effort.

What is an effort? What is to be created? What for? How can I say it very simple? What is it I want? Something to which I can hold on; something that has a quality which is not my usual 'me', which is a little different and which sometimes I do know about because I am, every once in a while, because of conditions and experiences, hit within myself, in a certain place, again I don't know where but I know it has a quality quite unusual, unforgetful, but I want that because it gives me hope out of all this surrounding, these influences. I want something to hold on to - stability. That's my wish. I say balance. Balance between one thing or another in ordinary life - all the different things that affect me. I want to make sure that I can digest them and not be too much influenced by them; to take hold of them, to extract from it what I can for myself and not have my real Self be touched because it is of a different quality. And so I would like to have something become active in me which in the beginning I compare with the real Self of myself and I say I remember my Self, my reality, the way I was when I was born. I do not remember much about it; I do remember a quality and when I sit quietly and I wish that, I say - couldn't I make something like that? Would it be possible that something of that kind, which is now within, could become active for me because then I would be sure it exists?

It is so difficult to accept something that is way within oneself and it is so covered up. Every once in a while I know it. It pierces my heart sometimes and I say - but - and I lose my breath. But you see it is not useful enough. I have an experience. That I know. But what can I do with it? And how can I bring it - to call on it? How can it be there? Is it a wish for a little 'I' to be there as if such a time, I ask God to come to tell me, the same as when He tells me when I'm quiet and wish to understand the secrets of the universe; or even my own life in the midst of being affected, not knowing what to do, that I then could come to myself - my real Self - to be there, to help me. But in order for that to help me, it has to have a quality - a quality that it can help. It cannot be something of myself that I already know about, and that is like a mind which keeps on thinking in the same kind of a way - always myself, always subjective; and a feeling which does not grow out very much then only very vaguely. When I say I pray to the Lord - no concept and nly I want to be touched within in giving that, and there are a few words - very simple, but not very helpful because I sit and I pray and what happens? How can I pray when I am in the midst of something else and that requires my attention? And this kind of attention is special. I want something that can remain in existence even when I'm engaged.

You see, I have to link it up immediately with ordinary life because if it is not useful in ordinary life I cannot go to church all the time. I cannot sit in my ivory tower and be called a man. I have to know what it is to be affected by the outside world and something in me must not be affected. That's what I strive for. And so I bring my experiences and I say, at such and such a time in such and such a condition, I try to remember that there was Work. And I tried that something could exist. Now immediately if that something exists, all the other things take on a second rate seat. You see if this, what I wish to exist as myself, and I say it is like it used to be and free from bondage, I say that, when I was very small and there was something

essential in me; now if I wish to create that, in comparison with that, all the things of ordinary life take on a different kind of a color. It is not that I lose sight of them, but there is a little bit of a curtain drawn up over them, and I don't want to pay too much attention to them because my aim is a different one. I try to remember - sometimes one says Heaven, of that kind; Heaven in one's heart, within; Heaven on Earth, for me, if I'm alive then that. And I remember that that aliveness is really what I wish but I want the form in which it is expressed to be different, otherwise I fall into the regular subjective world of my personality. And when I now sit, or when I walk, quietly, not too much commotion, not too much energy to be used for my ordinary life, a little bit left to pay God, and I wish then, I say, let a little 'I' be there. What is it?

When I'm quiet and I create, and somehow or other I know within myself that then a change can take place - that I must know that sometimes I am different, and even if I close my eyes I say, but this kind of thing that I wish is still aware and is not dependent on the seeing of my eye, but it knows by experience the existence of me. I call it an awareness, as unusual and no thought - it is so difficult to eliminate a thought because I'm used to thought, I'm not used to awareness.

But I want to have that awareness to introduce the possible relationship between this little 'I' and my real Self. I want to recognize my real Self by the menas of that what is the essential quality of myself. And therefore when I say little 'I' the accent is on that and not anymore on the rest. But I give it attention to keep on living, I keep on breathing; and for the little 'I', I have to have something that exists so that through that existence of subjectivity and unconsciousness, there is a possibility that the little 'I' can continue to exist because I give it of my life. And that what is then being observed becomes of less importance although it doesn't die. It remains unconscious but it exists. And the emphasis is all the time on my little 'I' -

not on any part of my body, not on any kind of a voice, not on any posture or gesture, not even if this body happens to be walking. I do not care about that. It only reminds me that something else ought to exist. And the accent of my attention is on 'I', thanks to the possibility that my movement, when I happen to think about my movement, reminds me of the possibility of an existence of an awareness. That the thought of hearing my voice, which is recorded, brings me to the realization that I do it for a different reason than just hearing that voice. It reminds me of my wish to Work and to create. And so with posture, so with any kind of a movement I make. But I don't even want to describe it. It may be my little finger. It may be the index finger over the middle finger moving, slowly moving. But it is not in the moving, and it is not in the description of that what I do. That belongs to the Earth, the description of what I do. It's all right, but when it's a little unusual I can be reminded.

And this is Work. That you are reminded that there is a possibility, so that then you can make an effort to try to create something in the image of that possibility for you; to free yourself because of that kind of little bit of objectivity existing gives you another experience of a different kind of a world. But it is always centered on that what exists as an objective something, as a little 'I' existing, again I say, in the presence of which my ordinary life diminishes in value. It does not disappear. I need it, because I have to have something that this little 'I' could become interested in. And then the interest, which I call interest for the little 'I', is an awareness of the existence of this what is me. All the time 'I' and 'it', but never 'it' by itself. All the time 'I' and you might say after a little while, thank you 'it', that you reminded me of the possibility of the existence of 'I'.

Now you can do that in different times, different situations, whenever the thought strikes you, whenever the feeling is there. You make that attempt to change the feeling, or the thought into another kind of experience which we simply call awareness. But it means it has freedom - freedom from the thought,

freedom from associations. It has freedom from a feeling, so it is not just the presence that I feel. It is the presence I am aware of. Deep down within me, there is something that becomes aware, because it is recognized by the awareness which I create as a result of my effort to want to become free. And I do this when I can and when I feel that the situation, the circumstances, are conducive. And when they are a little bit too involved and when I become so identified I don't Work, I never Work. And don't bring up your ordinary existence when you are already so identified so that you cannot see straight. There is no reason to Work. It is blasphemous to Work. You understand that? It is sinful to try to Work, and if you do you're not serious and you're not honest enough because you don't understand what is the meaning of this Work. It is not wishy-washy. It is not just trying a little bit and a little bit. It is yes, and if it is no, it remains no until you change it.

This is the difference between superficiality and the reality of your life; the essential quality of Work, that you have to introduce in your meetings. When you talk about it - not slip-shod, not half-way; clear, very clear, exact - as well as you know that. Serious, because what are we trying to do? You must understand what we are trying to do. In the midst of this rotten world we are trying to find something to free ourselves from this Earth which unfortunately has gone in the wrong direction and is totally filled with sport and nonsense and a hell of a lot of talk, talk, talk and wish for respect, so-called, admiration, and how flimsy it is. There are other things. There are even many other things. But when you want to Work, it belongs to those many things that are worthwhile. Otherwise, don't have a meeting. I beg you. There is no reason you should have one unless you can conduct it correctly and unless you come with results of your attempts. And again I say - not wishy-washy.

Now for the thousandth and one time, I've explained it again - what it is, what is meant by 'I' and 'it'. And all the ramifications I talk about once in a while and a little theory of where to place it, you can read; you can

listen to some tapes. The quintessence is the reality of yourself as you can remember and that ordinary life can remind you of. And then the creation of real art, art of an objective kind - which is not to be put in the same kind of category as ordinary existence, what we call ordinary art of the Earth; not even primitive art - all that needed a form. This is not of the form.

'I' has no form. It starts to exist as an idea, and gradually, in following up with this idea to give it a chance for recognizing your real Self, it starts to become known to you. And the knowledge of the 'I', which is still subjective, can create in the 'I' an understanding of you. And it is that shift we try to make: from the knowledge and gathering data and a lot of sawdust, to make something really worthwhile in your life that you can defend and stand on, and with which you can go to heaven. Sometimes we call it Soul, and there is no use to mock with the concept of that. If you pray, if you remember yourself in prayer, in quiet, and then sit and then try as if in meditation, but the meditation is now on 'I', not on anything of you, because the 'I' can represent that what you should meditate on, which is God. But you don't know and nobody knows that, how to do that, because you cannot meditate about omniscience. But little 'I' can be within your means. An awareness is within your means. With the attention you can give it, you can change that attention to a different kind of a quality as high as you can make it, as attention. And then, I say, the act of creation - to bring something out of thoughts, feelings, wish, concept: the breath of life, emotion as a state, strange kind of a mixture. The concentrated effort of a totality of all kind of forms of activity of your unconscious being, as if that could become a form in which the life is given by God, for your sake. After that, for His sake.

Such are the ways you should have your little meetings. You can make them short. It's no use to prattle too much. But be serious like each person, every once in a while, ought to be serious enough to come to himself and to sit in the inner, inner chamber - his real heart - and then hope. All of us have

that kind of hope that someday there will be freedom.

To Gurdjieff. (toast)

PART TWO

MR. NYLAND: At lunch I talked a little bit about feeling and emotion as the main key to one's life. It's very simple because your brain gives up. It just has not (the) capacity; the thoughts keep on whirling around, they improve a little bit in logicality and clarity. Concepts can be described sometimes very clearly and intelligently. But does it get you anywhere? Look at all the books. Not esoteric knowledge - it doesn't use the words. It has concepts in between: lines, words, background, so that you have to dig a little, sometimes. Sometimes they become too wordy; it's not necessary.

Simple things can be said in a simple way and the rest should be left to oneself to develop. Work must be indicated. Work must not be fully described. It must always be left to the person who investigates. All the theories about Work will not help you in Working. You must learn how to translate into practicability. You must be satisfied with a little bit of knowledge, enough to get started, then keep on going. And not ask and not all the time fall back on the past. All the experiences of the past are as if nothing, of no value. You stand on them. That is the past. That has given you the chance to stand(ing) on something. You call it your experience - your life, whatever it is, your general being - and be grateful that's where you are and at that point you happen to think about the possibility of objectivity, in some form or other, whichever way it reaches you. Now don't dwell on the past - how often you have been disappointed. Let it go. It's a good thing that you can still think; at least that there is a possibility of being open enough to see that there is something else in existence. You can, in your free time, think a little bit

about what else there is and how many different other kinds of philosophies, religions and the rest. All kind of ethical values. Of course it's right. You can fill your head. But it won't help you very much. It will make it even top-heavy and a little bit cumbersome and it will prevent clarity.

Clarity in Work is really the relaxation of your mind. And when it is clear there is a chance it will move. Like when you relax during the night, there is a chance that the thoughts can take on characteristics of a dream; not that you can decipher it, but at least it shows mobility. The freedom, the flexibility of a thought, the connection between one thought and another, what the French call 'l'énergie de la pensée' - that is what is necessary for a person to have that ability to be open, to let things come in, to put them together and then see what is there to be used. And then using, put to work what you know - very small way, not too heavy. Almost joyfully; not with a long face. Dare to laugh. Smile if you want to during the day. Be spirited and show it because you are on your way to something. Can you see it as something that is worthwhile? That it is joyful to go towards?

Perhaps, if you understand what it is to be bound, perhaps if you see what we talked about, the value of the Earth, maybe you don't want much of this kind of a culture. Maybe you don't want to fall asleep, because it will put you to sleep. Gurdjieff talks about sport, you remember. That is a sop, a substitue, ersatz, and when you allow it, you allow it and you go down the drain to come back for a next reincarnation, I hope. But don't let it happen if you can help it. It doesn't have to happen. You can Work; you can make attempts; you can be honest. You can try. But then, clarity. And your mind - only that clarity. And then Work, and then your mind will change. The mind will grow - it needs it, because it doesn't grow s--it doesn't grow at the present time in any particular direction. A little bit all around, you might say, clever, but not real in the sense that it gives you something that you can use. If your mind can give you something you can use, it would be good. And it does, of

course, give you something once in a while in ordinary life that you can use, and you become inventive. And that is very nice; it's a form of freedom. But invention, if you want to put it to practice, it has to go down again to the level of the Earth; and your wonderful ideas are then crystallized into something you call your invention. Also, they become crystallized in a system of philosophy. You get bound by it. They've crystallized in a dogma or a little doctrine of description, or even the Bible. And there is very little then in the mind that is left that can even become original in the real sense of remembering, because the mind is a little bit too limited and it has to grow, to develop in a very definite way.

We know what we mean when we say to become a Soul - of course free from a concept even, free from a body, free from Earth, free even from feeling if it is a real Soul. But on the level of the Soul it can command, as servant, the feeling, and it can command, as servant, the body. Our range is as far as the emotions are concerned, and we hope for the potentiality being a little bit actualized as a beginning of a Soul. Real Work of a Soul does not start, not so soon. It takes a long time. You have to have permission. You have to have permission to let even your emotions die. So that then what is accumulated as emotional energy can be used for the further growth. But then, of course a man would be on his way, perhaps to consciousness of a different kind.

Our feeling, I talked about the permanency of that last triad leading up to SI, to a silence for oneself, to the possibility of finding within oneself a state of being - which one calls emotional devotion - in which there is the possibility of a sacrifice of everything: take it all. I have other things to do. You can take my life. There are other things that I now must do. I'm not bound and certainly my feelings only lead me, at the present time, towards freedom. Because, you see, the struggle of Earth is that we understand the relationship between a feeling and your body. And that by the observation of that what is manifestation of the body, the relationship is so strong that

you recognize your feeling, where they come from; very little that you can separate. A body can behave in accordance with a thought but it usually is carried by something as a wish; otherwise you wouldn't want the thought to become manifest. And whatever there is of a feeling can be, but it is so closely related to the manifestations of the body that unconsciously, in our life, we cannot separate it.

The difficulty is of course right there, that the feeling itself remains constantly with the body and is identified with it. Because of that it is not permanent, because the body dies and therefore the feeling will die. But if the feeling can become emotional - by that I mean, not include one's own body, but more; a world in which other forms of life are allowed, and where there is that possibility of the recognition of such life - not only allowing it, but to see what form it has and to try to create conditions in which the form will become less and less, and the aspiration of life, more and more - for others, for other living creatures, plants, animals and human beings. And not only friends, but that what we call mankind. And not to kill. If you can help it, don't. You're not entitled to it. You cannot take life. You should not even take your own, but you can't because you continue, so will someone else. But you're instrumental to take away the form and about that you have no right.

One must accept conditions of life as they are. It's the only way by which you can get 'en rapport' with them. If you can see them as they belong to you, that the Earth creates it for you, that because of that, you create within yourself your own world. And your inner life need not always be touched. You can withdraw and receive strength and return to the outside world and fight - not kill - fight. That is, struggle, conquer, because your inner life can be stronger than your outer life. It is stronger when there are emotional qualities, when that what is feeding your emotion is not coming from your source only. There is life in you; it is a good source. It's the same life as the omnipresence of the Lord. At the same time, it is very limited. But that what

comes from the Lord Himself - I call that infinity - is really omnipresent. And how to relate to it, how to make it come, or rather how to be open to allow it, it is only a question of your emotions to want it, to include it, and to live in accordance with that. What does it really mean?

Relationships between people on Earth are not understood. It's obvious, of course, between man and woman, so often it is affected by sex; it is such a pity. To some extent, it's degrading. To another extent it can be beautiful, but then there must be a different basis also, and we don't see it because we are down to Earth. We don't live at that level. We don't want to see it. We don't want to believe in it even. And we degrade in our own thoughts immediately, relationships, to commonplace affairs. It's a mistake we make. At the same time the danger remains, and it's really very bad if you don't understand it. Don't allow yourself. You are not entitled, I say, to sex. Try to understand that very well. Sex is a sacred substance; exiochary. The meaning is not pleasure; the meaning is only for a little bit of procreation, if one wishes. It is a creation of a substance which has to be used, and when you Work you use it, and then you can be entitled, particularly when there is extra. But the emphasis is on the usage for the right purpose. Human beings usually don't understand it. If we talk about Work, I'm afraid you have to understand it. And your life here has to be in conformity, to whatever extent you understand it; I will try to tell you time and time again what is involved, that you don't go to misuses or, I call it, superficiality. And after a little while, from one to the other like a little butterfly or a bee.

You wish to be a man, don't you? You want to understand the responsibilities for yourself, as well as for others, when you have taken it. You know you cannot forget the responsibility for your father and mother; but you should never forget it towards your wife, or husband, or children or even friends. That's a responsibility that belongs to a man. He has to take care of things.

He has to do things, and in that doing he develops his emotions because it is a different kind of life he then starts to care for.

We don't understand it yet. You think every once in a while, it's just lovely, this little bit of community. Now I tell you, it isn't. It's far from lovely. It's extremely difficult, if you want to live in accordance with certain rules that, for me, are sacred. And I think every person should understand that. And you should try to adhere to it. I don't want to say too much about it. I'm not here as a truant officer. I don't want to be that kind of a schoolmaster. I want to waken in you such desire for your own life that you can go through life with something else, and that you can remember every once in a while the good cause and the worthiness of the existence of an inner life and the realization of the place you must fulfill. And not to dwell too long on things that are not worthwhile, and gradually sift them out, and let that what is the heaviest weigh heaviest, so that then you will know the value because you have been pondering about it and the result is the weighing expressed in terms, if you can even, of objectivity. The road is long and it is not easy. And I hope you will have a long life - that might not make it easier, but at least it gives you more of a chance.

Pretty soon it'll be Easter. Erstandung: to arise, to be reborn, to die and to go to heaven, to be delivered from bondage. To suffer on the cross. And to have a quiet Saturday, as it is called, very quiet. It is White Thursday before. It is to tell about the octave in your life and on Good Friday you remember, you must remember Work. You remember what dies for you to give you freedom. The introduction of awareness in yourself telling you to die to all kind of bondage of the body, so that even when that is put on a cross, that there is a chance that finally after the 'Eli, Eli, lama sabachthani', there can be, 'I am free.'

The quiet Saturday is to contemplate what is ahead as new life for one. With what? What can I take and what should I leave behind? It is the preparation

for this Easter, for this Sunday - a week from tomorrow with the Thursday and the Friday and the Saturday and the week; try to remember a little bit. It is a day of awe; a day of standing in front of a possibility you don't understand, and still it is told to you. It is for you; you can take and take. And then one says, I take, never mind the cost, because I wish to live.

I hope you have a good week. Take care of yourself.

Goodnight, all of us.

END TAPE

Transcribed: Ibbie Kenna
ROUGH: Jessica/Lenore
proof: P. Wolfe
proof: Julie Harris
proof: Jessica Haim
FINAL: Jessica Haim